2:Sanders E-5 (no date) 1949 EEl Bulgaria EEl



527 857 and provide food and drink for their friends on their name days. Children had to grow into the many practices surrounding holidays just as they had to grow into understanding of how to become a good farmer. It took some time to learn, for example, that on September 11, the Day of the Beheading of St. John the Baptist, one should have nothing to do with objects colored red. That color symbolized blood and guilt. On the first of March, however, red was very much in evidence. In the cities the young people exchange *martenitsi*, equivalent to our Valentines. This day was popularly called *Baba Marta* or "Old Woman March," because the weather during March was changeable and whimsical.

Although the villagers themselves paid little attention to the patriotic holidays which had been started within the past few decades, children welcomed them, for they meant a variation in the school routine. Schoolteachers would never think of letting a patriotic holiday go by without some special exercises. Among such holidays were those commemorating the liberation of Bulgaria, the King's birthday, the King's name day, the King's ascension to the throne. A special holiday for students was also becoming firmly rooted. It was the one honoring the missionary brothers, St. Cyril and St. Methodius, who were the patron saints of learning.

[574] These holidays, both religious and patriotic, were often the occasion for relatives to come to the village. The buses, mysteriously held together in places by baling wire, chugged up the hill to the square to disgorge their load of people and grotesque bundles. Children crowded around to greet the newcomers and merrily skipped beside [166] them as they walked toward the house. However, one-third of the homes had *no* visitors from outside the village during the year. Many of the visitors were originally from Dragalevtsy. A record of one year's migrants, twenty-one in all, showed that six had married outsiders and settled elsewhere; four had gone as soldiers, four as students, two as laborers, and the rest as cabmen, watchmen, and a coffeehouse proprietor.

527 857 608 All these holidays meant much to the children: exciting food, observance of age-old customs, and the arrival of guests. A few holidays were of special importance to godparents and godchildren. On

2:Sanders E-5 (no date) 1949 EEl Bulgaria EEl



574 the main village square and sees these visitors arrive, averaging 36 each Sunday, one marvels at the grotesque bundles with which their arms are loaded. A christening, a wedding, and, to a less extent, a funeral, call them back to the village. Conveniently for them, christenings and weddings take place on Sundays; funerals, unfortunately for them, cannot wait for Sunday but occur a day or two after the death.

There are no towns within forty or fifty miles of Sofia, and therefore very few guests from other towns visit the village. Only 8 families report such guests, the total number of the visitors reaching 36.

Out of 271 families reporting, only 62 do not have guests from other villages during the year. This means that 209 families do. The total number of outside villagers is 2,192, many of them coming to Dragalevtsy's "At Home Day" on the Day of the Holy Trinity.

Only a few of these guests originally came from Dragalevtsy but it is of interest to notice how many leave the village permanently in the course of a single year, why, and where they go. These facts are shown in Table 15.

TABLE 15

166 MEMBERS OF FARM HOUSEHOLDS WHO PERMANENTLY LEFT DRAGALEVTSY DURING 1934, CLASSIFIED ACCORDING TO REASON FOR LEAVING AND DESTINATION (CENSUS DATA)

| LEFT TO BECOME: | DESTINATION: | | | Total |
|---|---|---|---|---|
| | Sofia | Town | Village | |
| Soldier | 3 | 1 | 0 | 4 |
| Student | 4 | 0 | 0 | 4 |
| Coffee house proprietor | 1 | 0 | 0 | 1 |
| Cabman | 1 | 0 | 0 | 1 |
| Watchman | 0 | 1 | 0 | 1 |
| Laborer | 0 | 0 | 2 | 2 |
| Wife | 1 | 0 | 4 | 5 |
| Husband | 0 | 0 | 1 | 1 |
| Unreported | 1 | 1 | 0 | 2 |
| Total | 11 | 3 | 7 | 21* |

*These 21 persons came from 19 of the 279 families covered by the census questionnaire.

574 3. VILLAGE GUESTS. During the course of a winter several *vecherinki*, or community parties, are staged in the schoolhouse by some organization for the purpose of raising funds. These are usually followed by a dance at which the thirty-five guests from Sofia (that being the average) mix little with the peasant folk. These guests are entertainers or friends of the intelligentsia.

S.P. B. 175 167

In this region, before the arrival of the Turks, there were settled a large number of Pecheneg, Uzi, and Cumaeans (whose descendants are today called Gagauz) and later on the Tatars.

It seems that the earliest Turkish colonization took place in the region of Deliorman towards the fifteenth and the sixteenth centuries and later on at Tuzluk and at Gerilovo. The Ragusan Pavle Gjordjic, who traveled in these areas, reported a numerous Turkish population at Gerilovo*, at Deliorman, and in the Dobrudja. These areas were not completely assimilated by the Turks until the seventeenth century, and in the case of Gerilovo*, not until the eighteenth century. But many Turkish villages still retain their Slavic names.

All this Turkish colonization in the northeast of Bulgaria evidently had as an object the securing of passageways of the Balkans, especially after the defeats suffered in the war against King Wladyslaw of Poland in 1443.

S.P. B. 101 167

Of the original Slav population there remain only a few rare traces near Provadiya, Shumla (now Kolarovgrad), and Razgrad. Also in the sixteenth century a great number of Turks, Yurvks*, and Koniars* came from Asia to settle in certain parts of Thrace and of Macedonia.

S.P. B 101 166

The old Slavic Bulgars, after the arrival of the Turks, naturally withdrew to the mountainous regions. In the sixteenth century their boundary was formed by the towns of Devna*, Monastir (now Bitolj), [illegible]na*, Ravna*, Nenovo*, /188/ Nevcha*, Kaludjerica, Divdiedovo*, Novo Selo, or, in other words, the line from Varna (now Stalin) to Shumla (now Kolarovgrad). But towards the south the Slav element soon began again to take over and regain the terrian. The Osmanlis perished little by little in the perpetual wars and were not replaced by new colonists. On the other hand, new Bulgars arrived from the northern areas (Lovech, Nikopol), a scene of constant troubles and danger.

S.P. B. 175 167

It was on the banks of the Danube that the principal wars were fought and the Slavs moved away from there in all directions. Upon this emigration movement which is a very old one, we have no documentation until after the seventeenth century. Thus we know that in the course of the year 1741 Bulgar colonies went to settle in the Banat of Temesvar where their descendants are still established at Vinga, and Beresov*. From 1752 to 1754 a great number of Bulgars

[i.e. in northeast Bulgaria--Analyst]